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by Charles Fillmore

TO BE USED FROM

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Healing: I am strong in the Lord and the power of His might. I radiate health.

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Prosperity: My thoughts of prosperity are made manifest in fruits of plenty.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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UNITY

Devoted to Christian Healing

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The World Calls to Courage

CHARLES FILLMORE

A lesson given by Charles Fillmore before the Unity Society of Practical Christianity, Kansas City, Missouri, Sunday, September 28, 1947.

NEARLY TWO THOUSAND years ago a man taught a religion and a philosophy that changed the whole trend of thought of the people. His teachings were called "the way."

In the beginning He had few followers. He was like Socrates—accused of treason and killed.

His enemies took for granted that after His death His doctrine would utterly disappear, as had many doctrines before His time. However they lacked spiritual discernment. The teachings of Jesus possessed an element which the people vitally needed, and that teaching soon sprang up in regions far beyond the little land where it was promulgated, and it spread to many lands and has been spreading ever since.

For the word of God was given by Jesus, and the word of God is the creative agent and spiritual man

is its supreme creation. Moreover the man whom we have in the record, Jesus of Nazareth, stands far out in front as is evidenced by His teachings and words. He is the divine man of this race. We should have this impressed upon us. We should study it. We should understand it.

Jesus taught that this world belongs to man and that man is responsible for it. It is man's work, and the human family is responsible for its poverty or its prosperity.

By our mental beholding and working we determine whether we shall have or have not!

Now in the days when the Israelites were held in captivity by the Babylonians, a few of the companions of Nehemiah, the prophet, were allowed to return with him to Jerusalem and to rebuild the wall. They engaged those remaining in the city to help; the record says the people had a "mind to work."

Today we are confronted with war-torn Europe, and we are asked to contribute billions of dollars for the support of the impoverished people.

Should they be given money or be encouraged to use their innate capacity to produce? Are we overlooking the necessity of encouraging these people to work? This is one of the things we should pray for, that they might have a "mind to work."

It seems an easy matter for a nation or people to depend upon somebody else to help them. Then they become dependents.

Now, our prosperity is the result of work, not physical work alone but first mental and spiritual work, an everlasting marching on in every industry and science. We are never content with the present

methods but constantly seeking better ones; not content with our schools but finding easier ways to gain knowledge for ourselves and our children. Our nation is therefore progressing.

We find Christianity to be surprisingly progressive. Our religion is constantly unfolding new possibilities, new powers, and new beauties; we are on the way to a great outpouring of spiritual possibilities. We haven't realized what a wonderful religion we have. It is filled with all possibilities, and these possibilities are given to us in our mind and spirit.

But we need more courage. We need more initiative. We need more consciousness of this divine power in us, and when we awaken to the spiritual man, which we all, every one of us, have within us, we shall see that through spiritual unfoldment we have all possibilities, as promised by Jesus.

All things are to be possible to us. Only we must believe. Believe what? Believe in ourselves, in this innate spiritual man in us, and encourage him. Encourage him with what? With sound words, with affirmations of almightiness; then we have the key to the overcoming of the world.

Our most important study is our own mind, not only the intellectual mind but the spiritual mind.

"Know thyself" was inscribed on the temple of Apollo at Delphi; and it must be painted on this temple, painted on your temple, "on" yourself, "over" your own mind, over your own door, which is right here. "Know thyself." Become acquainted with your mind.

Now that it is being universally taught that our brain with every thought is sending vibrations into

the surrounding mental atmosphere, every progressive metaphysician is admitting that we are moving the ether, this invisible thought stuff, with our mind, constantly making structures for ourselves and the world about us. The scientific world is also beginning to recognize the fact that man has within himself the capacity to reform the world about him.

Sir James Jeans, the brilliant British scientist, says in his book "The Mysterious Universe": "For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world around us."

Now this is exactly what modern metaphysicians have discovered, that with every thought we have there is a movement of radio active forces—not only a movement of these forces but a movement of everything connected with our consciousness, our body, our world.

All things are charged with consciousness of various kinds. The nature lover hears the trees talking, the streams singing, the stones crying out, and the brooks babbling.

A man may find, as Shakespeare truly says,

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

So we find that the jolly farmer not only tickles the soil with his plough but also with his happy thought. The forest loves its birds, which pour forth their voices of joy for soil and tree.

Every time we speak, we cause the atoms and

cells of our body to tremble and go through certain changes. Not only do we cause the cells and atoms of our body to form new adjustments but even the cells of the bodies of those with whom we associate.

We are told that "the desert shall . . . blossom as the rose" and that we shall have a millenium here on earth; that things will be changed "in the twinkling of an eye." This is a Biblical view. We find that changes come gradually. They come, as I have said, through work.

John O'Reilly has been in Europe for five years as correspondent for one of the large American papers. He just returned. You may have seen his report in your local paper a few days ago. He says that we have here in America a paradise, that this is the millennium and we don't know it!

He is comparing what we have with what Europe has, and says we have everything we could wish for and we are not aware of it.

Do we appreciate what we have?

We find in the Old Testament the poems and prophecies of Isaiah. He tells in the language of the Orient some of the signs of the millenium; and they have here been shown by modern science!

The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *with* the recompense of God; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for *the redeemed.*

In every generation since the dawn of history there have been prophets who claimed to have revelations of the end of the world. Even Jesus, it is claimed, told of the end of the world. However more recent and accurate translations of the New Testament show this to be an error. What Jesus spoke of was "the close of the age."

A vivid description of the end of the earth's civilization is found in the 34th chapter of Isaiah. Whether Isaiah knew any more about the end of the world than many modern prophets is a question.

History testifies to the fact that they were all wrong. The world isn't coming to an end. Geologists say that it has taken the Colorado River at least fifty million years to carve out the Grand Canyon. It is logical to conclude that God has a future for a globe that has taken Him so long to make.

But through poets, prophets, and pessimists in every age, we are warned of what from a human, destructive viewpoint, might occur. Shakespeare says:

> These our actors,
> As I foretold you, were all spirits, and
> Are melted into air, into thin air:
> And, like the baseless fabric of this vision,
> The cloud-capped towers, the gorgeous palaces,

The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded,
Leave not a rack behind.

Now what we want to ask is this: Are these prophecies of the end of civilization and the destruction of the earth and all things the result of sane thinking or are they the work of sick minds?

They are undoubtedly the work of sick minds. The sane man with a little logic would determine that our God, with the power and wisdom to create a world of such mighty possibilities, would not destroy it and leave the destiny of all the good people to the mercies of a few unscrupulous fanatics.

The destiny of the earth and of its people is in the mind and hands of those who seek to know God as Spirit, and those who seek Him must seek Him in Spirit.

Jesus, the Christ, has pointed the way, and by following His instructions we shall find the formula for solving every problem.

All the formulas given by Jesus are constructive instead of destructive.

He doesn't teach death but life. "If a man keep my word, he shall never see death."

Where in Jesus' teachings will you find a formula to offset, to dissolve, to meet and nullify the formula of the atomic bomb?

You will find it in the 22d chapter of Matthew and the 10th chapter of Luke. There is the formula that we take and that we are sure will successfully meet that of the atomic bomb. This is the formula:

"Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Jesus told the lawyer that asked him what was the "great" commandment: "This is the great and first commandment." It is the fulfillment of all commandments.

Now this formula has been tested, and history shows that it has built and sustained civilization, and has made peace, happiness, and prosperity.

Those who look to material means for salvation claim that our civilization is in great peril and that our only safety is in the manufacture and storage of many destructive bombs, with an army of soldiers trained to explode them in the midst of our enemies.

Application of Jesus' formula is not being tried by worldly rulers today, and it will not be until they recognize Spirit as the one and only power to bring permanent results. But no lasting peace will be had until man applies the formula that Jesus gave for the solution of the discords of humanity.

Concentrated prayer to this end by groups of individuals will open the minds of our leaders everywhere to the Christ mind, and love will become manifest.

So let us all join in prayer to this end, that we may take the formula that Jesus gave as a working principle, that it may be sent out in the world through the power of the word.

"Be strong and of good courage; for thou shalt cause this people to inherit the land."

Ask, and it shall be given you.—JESUS

The Good Shepherd

KATHLEEN W. WELCH

I HEARD a little story once that touched a responsive chord in me, as I think it will in you.

A professor of elocution who had made quite a reputation as a very fine reader was asked to read the 23d Psalm at an informal gathering. He read it beautifully, and at the close there were many expressions of appreciation from his audience. Then one of the group suggested that an old Scotch minister who was present read the psalm. He did so, and when he had finished, not a sound was heard. Many eyes were filled with tears, and it was evident that his hearers had been profoundly moved. A close friend of the professor's while taking him home after the meeting asked him if he had noticed the difference in the reaction of the people to his reading and to that of the minister, and if so, how did he account for it? The professor answered quietly: "It was very clear to me. You see, I love the 23d Psalm, but he loves the Shepherd!"

After hearing this story, I took my Bible and read that 23d Psalm many times, trying to become more conscious of the Shepherd, and allowing the love of Him to fill my heart. There is a rhythmical cadence in the flowing phrases. They bring a sense of soothing comfort to the reader, an uplifted assurance of the Shepherd's ever-loving care.

"The LORD *is* my shepherd." This sentence lends itself beautifully to the well-known method of gain-

ing new meaning from a group of words by placing the emphasis on a different word each time it is read. "The LORD is my shepherd." Almighty God, the creator of the universe, the power that holds the stars and planets in their courses, the spiritual law underlying all phenomena, the giver of all good gifts, the God who is love, the all-knowing, all-powerful One, this Lord is my Shepherd!

"The Lord IS my shepherd." Not maybe, or if, or when I have repented of my sins and shortcomings, or when I understand Truth better, but here and now—as I am—the Lord *is* my shepherd. The eternal now covers the past, the present, and the future, so this Lord has always been, *is* now, and always will be my Shepherd.

"The Lord is MY shepherd." Not only the Shepherd and Lord of the theologians, of the rich and famous and clever; He is *my* Shepherd, just as I am, with my visible and invisible faults and weaknesses. In fact, a good shepherd will always give more time and attention to the weak, small lamb than He will to the big, strong sheep, well able to take care of itself. He is *my* Shepherd, loving me and guiding me while I grow stronger and become better able to take care of myself.

"The Lord is my SHEPHERD." When one thinks of a good shepherd, one thinks of loving care, protection, guidance, tenderness. The author of this Psalm was himself a shepherd and, we feel, a good one. He knew the vigilance, ceaseless care and wise, loving guidance needed to care for the flock properly. In calling his Lord a shepherd the Psalmist pictured Him in very much the same way that Jesus did when

He spoke of God as man's loving Father. Both the titles "Shepherd" and "Father" picture God as a close, companionable, loving friend concerned about man's welfare and helping him in every possible way.

"I shall not want." The word "shall" here is significant. Not merely "I cannot want" or "I need not want" if the Lord is my Shepherd, but "I *shall* not want"—strong, positive assurance about the future. This "want" refers not only to the warmth, comfort, and convenience of material things; like the "Give us this day our daily bread," of the Lord's Prayer it has a much wider scope. "I shall not want for any good thing. I shall not want for love, companionship, friendship, beauty, harmony, enjoyment of all good things, ability to achieve success in the work God gives me to do. I shall not want for wisdom, vision, patience, understanding, faith, compassion, and more and more love."

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." What a picture of peace and freedom from the petty cares and confusions of life! The burden is dropped from weary shoulders, and blessed rest and comfort are in His presence. Amid all the confusion and turmoil of the world He leads me to a place of peace and serenity at the very center of my being. Within me is the kingdom of heaven. This consciousness of harmony and well-being; this assurance of His loving presence within me is the "green pastures" and the "still waters" to which He guides me if I turn to Him in faith, never doubting. He *leadeth* me. He does not leave me to grope my way alone and in darkness.

The still small voice is there within me to guide me in the way I should go.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." At times of doubt and indecision, when the soul seems tempted beyond endurance, when "things are all going wrong" and our own wisdom and strength seem inadequate, He restores our soul. Webster defines the word "restore" as "to give back; to return; to put back into existence or use . . . To bring back to a healthy state." Knowing us to have been created perfect, in His own image, He raises us again into the rays of His love, thus restoring our vision; He opens our eyes to our divinity as His children and to our spiritual relationship to all men. In other words, He brings us back to a sane, healthy state of mind. He leads us into the paths of righteousness, which though often difficult, always lead to peace, happiness, and better health. "For his name's sake." For the sake of the indwelling Christ in every man; so that His image and likeness shall again come to know itself as perfect, a being of harmonious beauty.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me." How filled with the promise of peace and comfort are these beautiful words. The presence of God makes even the "shadow of death" a thing of peace and beauty and something not to be feared. Death is but the doorway to another life and greater experience, and if another has passed on to this new life, God is with the lonely one, comforting, strengthening, and blessing with the wisdom gained from a

deeper insight into life and death.

"Thy rod and thy staff they comfort me." This sentence always puzzled me until I learned something of spiritual law. Now I know that unchanging, absolutely dependable laws are ever present to guide me. I know that if I break one the result is inevitable; by just so much am I shut out from His presence. But when I abide by His laws, they are a staff upon which to lean, strengthening my weakness, enlightening my understanding, and directing my way.

"Thou preparest a table before me in the presence of mine enemies." It has been truly said that the only "enemies" we have are our mistaken beliefs and conceptions. A man whom we might consider an enemy another might see in quite a different light and cherish as his best friend. Emerson tells us that:

"He who has a thousand friends has not a friend to spare;
And he who has one enemy will meet him everywhere."

Because this "enemy" is only our *conception* of what a certain person is or does, we not only meet him everywhere but actually carry him around with us at all times. However if we learn to love this enemy, knowing him as a beloved child of God, refusing to carry around with us anything negative or ugly in so far as our own consciousness is concerned, he becomes a friend. So this wonderful Shepherd loves us so much that He helps us overcome our mistaken ideas and warped opinions and prepares a blessing for us in the very presence of those whom we formerly considered our enemies, whether those enemies were in the form of persons or in the form of wrong

habits or ignorant beliefs of what constitutes our happiness. For this Shepherd fills our heart with love where before there was hatred and anger; He teaches us appreciation and gratitude where before there was criticism, bitterness, and frustration; He sends us creative ideas and we experience success and opulence where before there was poverty and failure.

"Thou anointest my head with oil," the oil of joy and gladness and freeing gratitude and love. "My cup runneth over." God never does anything by halves. When we turn to Him in sincerity and full recognition, He blesses us abundantly. He adjusts difficulties better than we ever could ourselves. He opens our eyes and ears and hearts to beauty, and helps us to see with His vision, hear with His understanding, and love with His great heart.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever." Through His great love for us we are brought gradually to that perfect state of consciousness which is "the house of the Lord." We truly become the "temple of the living God."

And so this beautiful psalm teaches us that when we daily place ourselves and all our affairs in the loving hands of the Good Shepherd, He leads us into a consciousness of peace, joy, abundance of all good things, eternal, loving companionship, and freedom from fear. May we learn each day to understand Him better that we may love Him more.

For thou wilt light my candle: the Lord my God will enlighten my darkness.—PSALMS.

"Appear Not unto Men to Fast"

GEORGIANA TREE WEST

THE CHRISTIAN WORLD is once again observing the Lenten season; the season of prayer and fasting that precedes the joyous festivity of Easter. It is commonly believed that the Lenten period has to do with the events of the forty days preceding the Resurrection. This is an erroneous idea. Lent is a Church institution and there is no authorization for it anywhere in the New Testament. The idea however has a sound spiritual basis; Moses, Elijah, and Jesus Himself set a precedent for it. Each observed a forty-day period of prayer and fasting as a preparation for spiritual work. Moses received the Ten Commandments on Mount Sinai at the conclusion of his fast. Elijah talked with God on Mount Horeb at the conclusion of his period of prayer and fasting. Jesus began His great spiritual ministry at the close of His fast in the wilderness.

The ancient Hebrew writers made a practice of using numbers to symbolize ideas. Forty, in their minds, was a "foursquare" number suggesting the idea of a foundation for something to follow; an idea of completeness. Even today when we have had a brief but complete rest we say we have had "forty winks." So the number forty is frequently used in the Scriptures to indicate a completed preparation for something to follow. When we consider Lent as a well-rounded or "completed" season of retreat from the things of the world for the cleansing of the

soul and the recollection of the things of the spirit it becomes a true season of preparation for the glorious Eastertide; a preparation for the resurrection of the soul from the darkness of its sins, doubts, and false beliefs into the light of understanding.

Lent then is a church institution embodying an exalted idea, the idea of cleansing and disciplining both mind and body toward the end of making them more receptive to the Christ ideas. Like many other religious practices it is too often observed in letter but not in spirit. What would our early Church Fathers have thought of this luncheon conversation overheard in a New York restaurant during Lent? A woman said to her companion: "I am not eating sweets or smoking or taking cocktails this Lent—it's such a task! Of course I'll be glad for steadier nerves. I took two inches off my waistline last year! Still I'll be glad when it's over." Her companion said: "If it's so difficult, why do you do it?" The scandalized answer came, "Why, every good Christian keps Lent!"

The question is "What constitutes being a good Christian?" Does it mean blindly following the letter of ecclesiastical admonition or endeavoring to understand and use the Christ principles of right action that Jesus revealed?

Too many people make a fad out of Lent. It is fashionable to give up some luxuries, and when those luxuries have to do with food and drink it is profitable physically. There is also psychological value in the mental discipline involved. But such observance has nothing to do with being a Christian; atheists could get the same benefit!

Every follower of Jesus who would keep Lent in

the true Christian spirit follows the way of prayer and fasting that He taught His disciples. He revealed that prayer and fasting are the sure way to spiritual power, the way to keep the soul cleansed and purified that it may feel the presence of God. When the disciples were unable to heal the epileptic boy He told them that they lacked faith, that such healings could only be brought about by prayer and fasting.

Jesus revealed that fasting, like prayer, is a matter between man and his Maker. He told His disciples that they were to make no show of their fasting. He said, "Appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." He gave the same instruction concerning prayer. Prayer and fasting then are matters of soul communion with God, not matters of public display. They are transactions in mind. It is of no use to go through the outer form if the feeling of communion with God is not established. In abstinence from worldly things the mind must be filled with thoughts of God, else there is no spiritual value in fasting.

Fasting is a means toward an end; it is not an end in itself. Fasting or refraining from social activities gives us more time for spiritual contemplation. If the time is not so used there is no spiritual value gained. Only when the time saved from going to movies and theaters is used to go to church and to attend inspiring lectures is there value in such fasting. Some people give up reading fiction during Lent, but they gain nothing unless the time saved is spent in studying the Bible and other inspirational literature. Since, symbolically speaking, fasting is the yield-

ing of the material to the spiritual, we only fast from the things of the world for the purpose of feasting on things of the spirit.

Isaiah understood fasting as being a discipline that brings personal will to divine will. He felt the voice of God speaking through him when he said: "Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD? *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" Only such fasting as this brings us closer to God and His good will for us.

If we would "loose the bands of wickedness" we must learn to fast from all unworthy thought and feast upon the good and the true. To observe Lent according to the spirit rather than the letter we must fast from criticism and condemnation and feast on brotherly love; fast from false beliefs in sickness and weakness and feast on the truth of God's omnipresent, perfect life; fast from false beliefs in lack and limitation and feast on the truth of God's bountiful good will. Ideas such as these form an excellent basis for Lenten meditations that help establish permanent spiritual values in the soul.

One excellent way to grow spiritually this Lenten season is to fast from light reading and feast on the 15th chapter of John. Read this chapter every day and meditate each day on one or two verses. As you

read what Jesus says to His disciples you will recognize your own Christ Spirit speaking to your soul.

"I am the true vine, and my father is the husbandman." A husbandman is one who helps things grow. Christ speaks to us and says that the parent Mind has planted the immortal seed of His own image in each one of us; not only planted but lovingly tends us to enable us to grow into His perfection.

"Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit." The Christ in you is telling you through Jesus Christ that everything in you that is of no value must disintegrate into nothingness; all your false ideas, everything evil, must eventually pass into oblivion. It has been truly said that "Evil carries within itself the germ of its own destruction." Evil is bred of hatred, and since there is no place in God's kingdom for hatred everything bred of hatred must eventually annihilate itself. So the "husbandman" takes away everything that does not bear good fruit. More than that, He "purgeth" the good. Everything worthy is trained and disciplined, stripped of its limitations until it becomes productive of greater good.

Again the Christ speaks to you saying, "Now ye are clean through the word which I have spoken unto you." The Christ word is always the word of healing. Every time we speak the Christ word (the Truth) we are purged of a false belief and so freed from the results of that belief. We are healed. "He sent his word, and healed them."

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and

cast *them* into the fire, and they are burned." This is not a teaching on hell-fire and damnation, as the literal-minded—reading according to the letter and not the spirit—would have us believe. It is the Christ saying that that which is not of the Christ Spirit in man must be destroyed. In examining the Scriptures we find that God is spoken of as a consuming fire. Isaiah says, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly." In other words, the righteous and the upright shall be cleansed with the consuming fire of Spirit that burns out all dross.

As you study this 15th chapter of John think of yourself as one of Jesus' twentieth-century disciples bringing your soul to the Christ for inspiration and instruction. Inspired by the Christ Spirit, you will keep Lent as Jesus would have you keep it: fasting from error and feasting upon the good and the true.

One of the most valuable ways of observing this particular Lenten season is to fast from (loose and let go) the idea that men or nations can stand in the way of God's good will for man. Now is the time to affirm the power of the Christ Spirit indwelling in the souls of all men everywhere and influencing their thoughts, words, and actions to work for the good of the whole. We all want to be of some influence in establishing world peace. To do so we must learn to obey Paul's exhortation "Let us therefore follow after the things which make for peace." Each one of us must be concerned with improving his own life. We must learn to deny our selfish impulses and be obedient to impulses of brotherly love.

When we withdraw our attention, interest, and support from the false and the unworthy, this is true fasting. When we give that same attention, interest, and support to the enduring good, we are feasting upon the things of the Spirit and this is true prayer.

When we have truly fasted in the Christ way we have increased our ability to respond to God's good will. Abraham Lincoln claimed that the most profound thought he ever entertained was of his responsibility to Almighty God; in other words, his ability to respond to the requirements that God laid upon him. God lays upon us all the requirement to obey His law of love, which is the only workable law of life. We increase our ability to respond to God's requirements through prayer and fasting and so take on a more glorious responsibility toward life because of our increased "respond-ability" toward God.

"I will keep Lent in this new-patterned way:
My fast shall be a chastening
Of inner realms of mind and heart,
So thoughts I think and words
I speak may not destroy or harm
But may uplift and bless.
I will let love direct my thought each day.

* * *

"I will feast richly on the living word
So that my every hunger may
Be fed, each need of soul supplied.
Thus I shall discipline each
Vagrant thought and come to Christ
Renewed and purified:
I shall be ready for the risen Lord!"

Truth Is More Precious than Pearls

GEORGE M. LAMSA

WISDOM MAY be called another name for Truth, and Truth is more precious than pearls. Wisdom is the insight that reveals the values of things hidden from human sight. It is only in that silent and grammarless tongue of eternity which is wisdom and Truth that we can secretly converse with our heavenly Father and discover our real self. For the heaven and the earth were created through God's wisdom. That is why the works of His hands are real and permanent, and stars and planets function in their courses just as they were ordained to do from the very beginning. Railroads, radios, and other devices that make life easier and happier are all the fruits of our wisdom and understanding.

The parable that Jesus recited when He compared the kingdom of heaven to a precious pearl is one of the most striking in the Gospel story. When a person understands Eastern customs he can appreciate more fully its inner meaning. For the parable of the precious pearl has a profound meaning and a direct answer for those who are searching for something tangible and enduring. This parable was aimed at those who sat at home and waited for someone to share his ideas of religion with them, those who were satisfied with the traditions and dogmas that had failed again and again to bring comfort and relief to thirsty and weary souls.

Perhaps to an American or a European who is

accustomed to buying precious pearls and diamonds from a store or a salesman the parable suggests little beyond the notion that the kingdom of heaven is precious, like a pearl. Here pearls, diamonds, and other costly stones are not hidden in walls or buried in the ground. They are displayed in the windows of shops and on the counters of department stores. In other words, in these countries anyone who can afford to pay the price can acquire a precious pearl.

In the East things are different. Pearls and precious stones are hard to acquire. One may have money, sheep, fields, and yet he may not be able to buy a goodly pearl. Precious pearls are not bought and sold in the open market or displayed in windows. Therefore when a wealthy person decides to possess one of these gems he has to search for it; and to find a good pearl is not an easy task. It requires patience, months and years of diligent search sometimes, before a good pearl is found. The prospective buyer will travel or send his servants to search long for it until he finds it.

In the East precious stones are hidden and the identity of their owners is unknown. This is because in the East only kings, princes, and prominent officials can display their costly jewels. Other people, because of the fear of thieves or confiscation by the princes and high government officials, not only hide their precious stones, but they deny they possess any such luxuries. Precious jewels therefore are sold and bought secretly. Thus when a good pearl is found, the merchant rushes to sell some of his land or other property in order to acquire it before the identity of its owner becomes known to other

men. Such transactions involve wisdom and understanding. For only a few men know the value of a costly jewel; only the wise would give all for a precious object.

In seeking the kingdom of heaven we are like a merchant seeking goodly pearls who "having found one pearl of great price went and sold all that he had, and bought it." Job, the great Biblical philosopher, says: "But where shall wisdom be found? and where *is* the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof . . . No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies."

Just as pearls and precious jewels are buried in the heart of the earth and in the depths of the ocean, Truth is hidden from the physical eye. It is covered with the material interests of life and buried under the rubbish of man-made religion. Truth is near to us, but we fail to see it. This is why a person has to search diligently until he finds it, and when he has found it he is not only willing to sell everything in order to acquire it, but he will die for it if necessary. Jesus laid down His life for the sake of Truth.

Born and reared in Palestine among a religious people, Jesus was not satisfied with the religion of His ancestors and the man-made doctrines that were preached on the street corners. He searched for the precious Truth and founded a new religion, which He inscribed in the hearts of His followers. Jesus taught that man is God's image and His child.

The more diligently one searches the more one appreciates what one finds. If precious stones were given away on street corners, few people would believe that they are precious and stop to take them. This is also true of religion. Only those who work hard and search hard find it and value it and are willing to give their life for it. The others tread it under their feet.

Some people cannot discriminate between false doctrines and the truth. This is why Jesus warned His disciples not to cast pearls before swine. Of course what He meant was that they should not discuss His teachings with those who did not know their value and were not ready to accept them.

Today the great mass of people want somebody else to think, plan, and work for them. They are too busy with the material world to find time to do their own thinking and searching. That is why so many millions of men and women are dissatisfied with their religion and are constantly changing from one denomination to another. That is why so many people search and search, hoping to find something better, while a great many others are disappointed with the churches of our day. This is not the fault of religion, for all religions and denominations are in possession of some Truth. The trouble is that religious leaders do not know how to impart Truth to needy souls who are unable to search and find it for themselves. Some of those who are searching are digging in the wrong places.

There are some who measure Truth by men who supposedly possess it instead of measuring it by wisdom and understanding. The human mind is

often deceived. At times the value of an article or a pearl is determined by the prominence of its owner. Most people would not question the authenticity of an article or a jewel if it happened to come from the collection of a wealthy person.

Not many years ago an art expert found that several millions' worth of fake art objects had found their way into American galleries and institutions. Some of the tablets that were supposed to have been inscribed before the time of Abraham were made as late as 1921.

A similar situation prevailed in Jesus' day. Learned men and preachers of religion were known and esteemed for their white beards and long flowing vestments rather than for the religious truths they possessed. That is why Jesus condemned the Pharisees and scribes and called them hypocrites and blind guides. Men in Jesus day found it difficult to believe that a prophet could rise from Galilee. There were no temples or shrines in that part of the country. In Jerusalem the people were searching to find God in the corners of dark and dimly lighted chambers of the Temple. They were searching to find the Truth in the ashes of burnt offerings and under the golden altars. The eternal truths, which once were revealed by the mouths of the holy prophets, Isaiah, Jeremiah, Elijah, and other inspired Hebrew seers, were buried amid the ritualism and traditions of the elders. Nevertheless the people in that day, just as in ours, were seeking something better. The fact that some of them followed Jesus proves that they were not satisfied with what they had.

Jesus was rejected on the ground that He was a

native of Galilee. He was a teacher without titles. Who would believe that such a simple and common man would be in possession of the most precious jewel in the world, the Truth? We blame the Jews for rejecting Him, while we ourselves have crucified many men and women who faced their fellows with nothing but Truth. Time marches on, but men still refuse to change, no matter how badly a change is needed. We change only when the circumstances compel us to do so.

The saddest thing of all is that so many people are still searching where once the Pharisees and scribes searched and failed to find anything of real value. We still uphold doctrines and teachings that Jesus exposed and condemned. Now we have multiple doctrines and creeds, which is contrary to the teaching of Jesus.

Many teachers who know the Truth are shunned simply because they are not graduates of famous universities. We say "It is too good to be true." That is exactly what the Jewish authorities said about Jesus. Being a Galilean peasant, His pearls were looked upon as artificial.

Our Lord admonished His disciples to become like little children if they wished to enter into the kingdom of God. He told Nicodemus that unless a man is born again he cannot enter into the kingdom of God. To be born again means to become like a child, regenerated.

I haven't found anything difficult in Jesus' teaching. The trouble with His teaching is not that it is difficult but that it is too easy and too true. The gospel was preached to fishermen, and the truths of

Jesus are revealed to those who are humble and meek. "Blessed are the meek: for they shall inherit the earth." But we still look to the proud for Truth; we still search in the ruins of ancient temples.

In searching for Truth one does not have to go to a seminary or a university. God is around you and in you, so you do not have to go far off to search for Him. He is so near you that you fail to see Him. We fail in our search simply because we do not expect to find Him near us. We seek Him in the sky. We picture Him sitting on the clouds. We look for Him in the wind and in the ocean, yet He whispers in a small voice into our inner ear.

Many people talk about Tibet, Buddhist temples, the holy Sepulcher, Mecca, Jerusalem, and Rome as sacred places. If these places were within easy traveling distance no one would talk about them or expect something good to come from them. Some inhabitants of Tibet, Mecca, Jerusalem, and other so-called holy cities look to New York and Chicago for the Truth! They think that they will find more happiness and peace in Bethlehem, Pennsylvania, than in Bethlehem of Judea.

I remember when I was a student in the Near East we doubted most of what our native teachers and priests told us but accepted everything that Englishmen and Americans said without dispute. We admired them simply because they had come from far-off countries and wore strange clerical garments. Religion cannot be imparted to men and women who seek a material reward before they are willing to join the new faith.

To forgive and be tolerant is to find the Truth

and do good. To be humble and meek is to let your light shine so that others may see God in you. Your light will help to lighten the dark paths and guide those who are seeking God. Truth and wisdom are found in life, in living.

As Job puts it, "where shall wisdom be found? and where *is* the place of understanding? . . . And unto man he said, Behold, the fear [reverence] of the Lord, that *is* wisdom; and to depart from evil *is* understanding."

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the Day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

Conquering Little Annoyances

JEANETTE A. SWAFFORD

IT IS NOT USUALLY the great trials of life that find us wanting in peace and poise. Great demands made upon us sometimes open our eyes to the higher truths. Against the larger difficulties we fortify ourselves by planning to meet them in the best possible way, and this calls forth the latent power within us, and we gain stability by the experience.

But it is the little things that prove the greatest obstacles to peace, the stumbling blocks in the way of acquiring it. The little things that arise daily and hourly hindrances to our plans, inconveniences, words or acts of others that wound us or cause us to lose our equanimity—these are the things that constantly threaten to destroy our peace. They are our great tests, and only by passing them can we secure the power we need in order to attain peace. We must seek and find the way to overcome our tendency to be annoyed and irritated.

This does not mean that we are to close our eyes to the wrong acts done in ignorance or impatience by others or say they do not exist. Rather it means that if we are to react to them successfully we must seek and find the understanding and the spirit that constitute the armor of God's peace, against which these unpleasant things can only strike and bound off like raindrops on a roof. This is exactly what will happen if we do not open ourselves to let negative thoughts find an entrance into our consciousness, or do not in

self-pity set up disturbing thoughts within ourself that will attract them as a magnet. Another person's gloom and unevenness of temper will not harm anyone who does not react similarly to them. It is one's reaction that counts.

The matter then resolves itself into the question "How can we prepare ourselves to react habitually in the right manner to the trying incidents of life?"

The answer to this question naturally falls into three divisions. First we must keep our thoughts on a high plane, anchored to the facts of God's eternal Truth. These are beautiful and inspiring. They are comforting. They are sustaining. When understood, they give us the clue to the only way out of our lack of peace and poise.

Does someone say, "But this is a difficult thing to do at all times"? It is; but we must learn to do it if we are to conquer the enemies of our peace. To help us at this point let us recall a few basic truths. First, we know that every soul sent into the world is a part of God—"I and the Father are one." Therefore we know that the higher self of everyone is perfect as God Himself is perfect: "God created man in his own image." "Ye therefore shall be perfect, as your heavenly Father is perfect."

This being true, we can picture this real or higher self of everyone as beautiful and perfect in every way, no matter what the outer manifestation or conduct of the earthborn individual may be. These deductions are logical and true, not fanciful; therefore we can take comfort and joy in picturing the real person as beautiful and kindly, as one who would not think of hurting us or being unkind in any way; for this is

how every soul will express itself outwardly as it lifts the outer personality to its level. It is also true that to hold in mind these truths concerning all persons—whether their conduct now is exemplary or execrable—is a powerful influence in helping them to realize and picture it in their lives.

Now if we are sufficiently forgiving in our heart to be impersonal in our reactions toward those who seem hostile to us, we have something real to mark the path back into God's peace in case we have allowed ourselves to become lost to it through trying incidents. If we cannot bring ourselves to think of the offender with sufficient forgiveness to permit of an impersonal view of the matter, then there is work to be done here with ourselves; and the feeling of unforgiveness points to where the trouble lies. But if the test seems too hard for anyone, the acts of taking the whole situation to the loving Father, who understands all trials and sympathizes with us, and of making a frequent mental survey of the facts will surely help anyone to attain an enlarged and forgiving outlook.

To gain this outlook is the first need, for the second part of our answer is that we must accept Truth as the law of action in our life and not just as a set of generalities if we are to make spiritual progress and find true peace.

In the third place, we can gain the power to do this successfully only by walking so close to God that we breathe with Him and feel His comforting presence every moment. We can walk thus close only by habitually waiting quietly with Him for a certain time each day (the early morning, before contacting

the world, seems the best time), relaxing for the inpouring of the consciousness of His presence, and talking out with Him anything that has caused us to lose our peace, letting Him lead our mind out of the labyrinth of confusion, back again to Him. He does this by showing us the application of whichever of His truths we have overlooked in allowing ourselves to become disturbed. If we walk in this intimate companionship with Him, He will blaze a new trail back to Himself for us from whatever point the new annoyance has overtaken us. Walking with Him habitually, we shall soon have in our mind a road map of the ways that lead us from all the most frequent disturbances back to His comfort; and in time we shall become so familiar with them that the truth will come to us quickly, and we shall feel His peace again, forgivingly, joyfully, even under conditions of outward tumult.

But let us not forget our part in attaining this stage. God must have our co-operation. This is our growth. This is our satisfaction—the joining with Him in the endeavor to overcome our deficiencies.

The petty trials that cause us to seek His peace so many times are the primer lessons of mastery. They are things that we can understand and through which we can work to the end with His help and can learn the application of Truth to life. In this way we gain a working knowledge of the power to conquer irritability. These experiences are laboratory exercises in the chemistry of right living. Thus we absorb Truth and make it part of ourselves; and as we become able at length to meet these trials without losing our peace, we shall have attained poise, a state of undis-

turbed peace, because we are walking so close to God daily and hourly that we do not wander from the way of peace and have to seek it out again.

Let no one of us become discouraged, for an earnest purpose and constant practice will bring its sure reward.

The Need to Pray

Grace Noll Crowell

I do not know why often, suddenly,
  Someone of whom I had not thought for long
Comes to my mind with strange insistency,
  Unless there is a need, a desperate wrong
That should be righted, and across the day
There comes the urgent need for me to pray.

I would not fail you, friend, and so my prayer
  Lifts heavenward for you, though I do not know
What desperate need is yours, what weight of care
  Bears hard upon you, or what grief or woe.
I take you to the One who has the power
To strengthen you through any troubled hour.

And, friend, if sometime a quick thought of me
  Should come to you unbidden on a day
When I have been long absent, friend, please be
  Assured that I have need of you to pray.
I would not ask for more than one brief word
Uttered in my behalf—it will be heard.

Oneness with God

VAN SCOTEN

WHEN WE REALIZE and know our oneness with God we hold the key that will open all good in our life. Because we do not understand the full meaning of this oneness we often feel a sense of separation and apartness from God.

Does God seem afar off to you? He will not seem so if you will only know the truth about yourself and God. God is nearer to you than breathing and closer than hands and feet. He is the living innermost part of you; the real true you; that part of you that has never changed. Nothing can separate you from God because you are God—every cell, organ, tissue, bone, nerve and muscle is a living intelligent part of God. Life of His life and substance of His substance you are perfect as God is perfect. Because all the God qualities are potentially within you you are a God in the making. Call forth and claim your Godhood.

God is all-good. This good is working everywhere throughout the universe to bring forth good in all creation. We can look about us and say, "God is the one and only presence and power in the universe," and know that we are speaking the Truth. God is the cause, the source, and the essence of all that exists. All the life, love, substance, and intelligence that we see in the outer world is but a small part of God in expression. God is omnipresence. God

is not only everywhere present, He is everything. There is not a place, even the small space that an atom occupies, where God is not.

God lives and moves and works through His creation. "God has need of such an organ as I." We are as important to God as He is to us. He needs us as much to put Himself into expression, as we need Him (His substance) in order to express our true self. God is our partner and we are co-workers with Him here on earth. We must learn to work in perfect unity with God; then our life and affairs will be prospered and sustained in perfect harmony. Working without God we are as nothing compared to what we shall be when we work with Him and for Him.

What does it mean to be one with God? To be one with God means to be one and the same as God. All that God is of life, love, wisdom, and power we are also. There can be no separation between God and man, except the separation that we ourselves make through our false belief that we are separate and apart from God. Let me suggest that you read that very helpful chapter, "Oneness with God" in the book *How I Used Truth,* by H. Emilie Cady.

We must learn to become consciously aware of this oneness with God. God must occupy first place in our thought so that we will always turn to Him at once for help. Can you say, "All that I am is God"? The clothes that I am wearing, the food that I eat, the money in my purse, my health, and the love of my friends and dear ones is but an expression of God. Everywhere I look I see God.

We must even train ourselves to see God or good in every seeming negative condition, for no matter how negative a situation is there is always some good to be found in it. We must see only the good if we want God and only God in our life. God is good, and all that He created is good. We cannot blame God for the seeming evil that exists. Evil is the result of man's misapplication of the good substance that God has given him to use. If we squander our substance foolishly in wrong living should we blame God for the negative results? We must live in the absolute realm of All-Good, where only God and His good reign supreme; this is the kingdom of heaven within you.

Affirm your oneness with God immediately upon the first sign of pain or inharmony and you will be able to get rid of the negative condition quickly. Don't wait until the false belief has taken a deep-seated hold in your consciousness.

To gain conscious oneness with God we must go within our own soul and release the God substance. God is waiting to come forth, to express Himself through us. God as love is awaiting expression. God as wisdom is waiting to express Himself, and it is the same with each and every attribute of God. Have we sometimes felt a surging, compelling urge to do something? This urge or desire within us is God trying to express a part of Himself through us. As we become conscious of God and let Him express Himself freely in us our spiritual nature unfolds and we develop as true "sons of God."

Glorify God within and not the outer man. The outer, personal man must become subservient to the

inner Christ self. We must be willing to put aside all the aims, desires, and strivings of the outer personal self so that God can manifest Himself perfectly through us.

God is love. Love unifies us with God. Know God as love, for love is the harmonizing faculty that attracts to us the good that is ours. "Love . . . is the fulfilment of the law." Love heals, love prospers, love harmonizes every condition. We are all children of God. We must not only know that we are one with God, but we must also know that we are one with one another through the love of God that is implanted within the heart of each one of us. Behold the Christ of God shining through your brother regardless of his outer personality. God is working through him the same as He is working through you.

We can declare over and over again our oneness with God, but until we get it into our feeling nature and know it as an absolute truth it will accomplish little in our life. To feel and know this truth it must become a spiritual habit, a part of our life. The oneness of God must become a living reality so that we can feel God's presence from the depths of our being and use His power and presence in every department of our life and affairs.

God is the one and only source of our supply. Everything we desire comes from this everpresent source of all-good. There is no place else from which our supply can come. God does not give us material things, for these are ever changing, but He does give to us perfect ideas from which we can build our world and create the things we desire. It would not be possible to have our desires fulfilled if good did

not already exist as perfect ideas of abundant supply in Divine Mind.

A woman who was in need of money and a position held the idea of her oneness with God. She knew that if she was one with God she must also be one with abundant supply. She affirmed, "I am one with God, who is my supply." She knew that God had already given her her heart's desire, so she kept giving thanks that she had received. Her mind was open and receptive to new ideas. Soon a new avenue of expression opened for her in an entirely new field. Money began to come to her not only from this source but from other and unexpected channels.

God is not a God who created us and then left us to our own resources, to get along as best we could. God gave to us of Himself (His own substance), and then He constantly remains with us to guide us with His infinite wisdom. Because we are one and the same as God it is impossible for God to get away from us. If it were possible for us to become separated from God we just would not exist. We can however separate ourselves from God in our own thinking. We do this every time we fail to keep His law, letting negative destructive thoughts rule our life. Every time we hate instead of love, or declare sickness and poverty instead of health and plenty, we are working against God, separating ourselves from God. God's will for man is all good and He wants this good to be expressed and made manifest in all things, at all times.

Know the truth of God for yourself and hold fast to it regardless of outer appearances, and it

will heal all manner of sickness, disease, and inharmony. For example, I know a woman who twenty-five years ago was seriously ill with a heart ailment and was not expected to live through the night. Her priest was called in to administer the last rites of the church. Then a friend suggested calling in a Truth teacher. The family, knowing that the end was near, gave their consent. The teacher came, and she and the patient held to the truth of oneness with God in spite of all pain and outer appearances. Every time a pain seized her she blessed it with the words "I am one with God; there is only God in my life." Through knowing the truth and seeing God only as her life she was healed that very night. Today she is leading a busy, active life.

We must have perfect faith that we are really one with God. It must be a living active faith, a faith that absolutely refuses to see anything but God; a faith that turns to God at once, regardless of how bad outer, negative conditions may appear. Through faith we know we are one with God, and we stand steadfast in this Truth. Faith must be centered in God and in God only. Have the "single eye" of Spirit and see only God in all things. Jesus Christ had perfect faith in His oneness with God. He said, "I and the Father are one," and He proved it by a living active faith. He actually lived the life of oneness with God. Nothing was able to separate Him from His Father-God, and because He really knew and lived this oneness He was able to accomplish all things.

"Be still, and know that I am God." Meditate upon these words until they become a part of you.

Be still and let the thought of your oneness with God sink down deep into every cell of your body. Let it become a living active faith in God. Such a faith produces instantaneous results, because you have touched the very presence of God. You could not remain sick nor lack any good thing when you come face to face with the God presence. There is no separation then. There is only oneness. You can truthfully say, "I am one with God." Let the God self in you merge in holy communion and oneness with the omnipresent One.

Behold your God self. Act the part of God abundance, beholding substance as being present everywhere in your life and affairs. Act the part of God health, letting it fill and thrill your body until you know that you are one and the same as health. Know this Truth for yourself and hold fast to it regardless of appearances. Refuse to see or be a part of any error. Vision your true self as a perfect child of God. Live this Truth and become alive with it.

The truest form of prayer is just to know our oneness with God. This oneness links us up with all good. It is not necessary for us to beg and beseech God in prayer to give us what He has already given us. God never withholds any good thing from us. We have only to accept our good and rejoice and give thanks for it. Because we are one with God we can give thanks that we are one with and already have the thing we desire.

It is God's will for man that he be one with Him. God has implanted within the heart of every man a perfect plan or pattern, which is an exact replica of all that God is. It is the Christ idea of per-

fection, the divine image and likeness.

No one can ever hope to attain this perfection unless he becomes one with God, acknowledging Him as the one and only power and presence. The Holy Spirit, the Spirit of truth, will guide us, teach us, and lead us into perfect oneness with the Father. We cannot depend upon outer means or on teachers to reveal the Father to us.

Be still and let the Spirit of truth speak in its "still small voice." It can only speak when our mind is cleared of all negative thoughts. Become open and receptive, like little children. The Holy Spirit will reveal to us our oneness with the Father and our divine birthright as children of God. It will show us how to express our highest good, as God would have us express it, in order to bring forth perfection here on earth.

Resolve right now to try and spend one whole day recognizing your oneness with God and Him as the one and only presence and power in your life. This may not be an easy task, but it can be done; for you are working with God, and He will help you. Many times during the day you may be faced with seeming negative conditions. When pain seizes you, when you are faced with lack and limitation, when you seem a failure, when you think nobody loves you, when you are surrounded by inharmony, remember to turn at once to God and know your oneness with Him.

Thank God that you are one with Him, so completely one with Him that you can touch Him at a moment's notice.

Affirm often, "I am one with God."

Prove All Things

Della Adams Leitner

All lack of good is lack of God, for He
Has made all things, all that our eyes can see,
All that our finite mind can comprehend
And out beyond, in space that has no end;
Who is in all, in each minutest part,
Who never for one instant will depart
From His creation; the One who called it good,
Whose eyes behold no evil, and who would
Reveal Himself to everyone who seeks
To know Him and to listen when He speaks;
Who wills but for His children full supply
Of blessings, and who nothing will deny
That is for their best good. All may be sure
His word is Truth, His promises endure.
Prove Me, He tells us, prove all things and know
I will not fail my bounty to bestow.
So let us take in faith this blessed fact,
Be one with Him in thought and word and act,
Fulfill our part, accept and live and use
His perfect law, and He will not refuse
To answer and to give. Then every day
Will be illumined as we walk His way.
All souls have found who in this way have trod
No lack of good, for none have lack of God.

Your Wisdom Pearls

RUTH LAURENE

SHARING IS a wonderful thing, a joy to the heart and a true satisfaction to the soul, yet how few of us really understand how and when to share our priceless treasures of the spirit. We who gladly leap to bestow garments upon the naked and food upon the hungry at the command "Give where there is need!" are not always as adept at satisfying the spiritual needs of a bewildered humanity. For here we must recognize and apply still another law, the law of receptivity; we must master the economics of spiritual supply and demand.

"But," you may object, "I haven't time to spend on all that. These people need help. They are in desperate want of understanding, and because of my study of spiritual principles I am in a position to help them. Why shouldn't I try to teach them spiritual laws which they urgently need to know?"

Let me tell you why. As you begin to feel within yourself the stirrings of a new authority and the welling up of a wisdom greater than anything your human mind has ever reasoned out you may be tempted to rush forth and declare these wonders to the world. Don't do it. Your very natural enthusiasm will be interpreted as fanaticism, and your glowing revelations will be considered nonsensical. It will be the "pearls before swine" story all over again. Jesus knew this and His warning to overeager evangelists is just as meaningful today as when He uttered it

centuries ago. Your lustrous pearls of inner revelation cannot be shared with the materially minded for the same reason that precious gems cannot be fed to swine. Neither can digest them.

The human mind simply cannot accept spiritual ideas until it has developed a hunger for them. As long as it is satisfied with materiality it will firmly and oftentimes resentfully refuse a different diet. As a spiritual dietitian it may be your privilege to recommend, upon request, a better diet, but it definitely is not your duty to force-feed it to an unwilling patient. Did you notice that I said "upon request"? That is the crux of the whole matter. How patiently can you wait for the first overture from the one whom you so long to help? How well can you resist the temptation to rush forward and stuff down his throat the understanding so sorely needed? It takes understanding to give understanding. Facts are not understanding, but their digestion is. Beyond that lies assimilation and the voluntary practice of Truth.

Are you willing to stand back and just encourage the total process? Can you see it in its beautiful entirety as a part of the normal growth of the individual concerned, an awakening, a vague dissatisfaction, perhaps an intense suffering, before the actual, voluntary reaching out for assistance comes? And then what if the reaching out is not directly to you! What if the awakening one turns to an inspirational book, or another relative, or a different religious organization, perhaps one of which you do not approve or which you yourself have outgrown! Will this be a jolt to your spiritual pride? Will you be secretly hurt that the groping one did not turn to you for

aid and counsel, or can you be big enough to bless him in his progress, knowing that some inner instinct is surely guiding him to just the right place of inspiration, to the proper teacher, and the religious experience best suited to his needs?

If you can do this, be sure that you will not lack for disciples long, for like attracts like, and through a spiritual magnetism, invisible but nonetheless effective, your own kind will be drawn to you. As for your experience in attempting to help the unreceptive one, you may congratulate yourself that you were able gracefully to "loose him, and let him go." Your unsuccessful attempt to teach him has taught you a lesson you will always remember with heartfelt gratitude. Hereafter you will reserve your "pearls" for those who value them, not hoarding them but rather holding them in trust for those who do turn to you for help and inspiration.

Gradually you will establish about yourself a little circle of receptive persons, and to these and through these your benign influence will flow. You will know the joy of helping others grow, encouraging where encouragement is needed, and allowing freedom where freedom is best. You will have learned the secret that every true teacher knows, that your part is to inspire, not dictate; to attract, not compel; and above all to stimulate in others a genuine appetite for the spiritual nourishment you long to share. If you yourself are enthusiastically following the spiritual diet you recommend, your glowing inner and outer health will be all the persuasion needed, all the testimony possible. The emotionally upset and the spiritually starved will gravitate to you, not because you say you

can feed them but because they see you can; for you have fed yourself. That is the first part of helping others, inspiring them with confidence in you as a helper by demonstrating that you have effectively helped yourself. Accomplish this and the rest is comparatively easy; neglect this and you automatically place yourself side by side with the vast company of mere theorists and verbal expounders of spiritual law. Are you willing to join the ranks of these modern metaphysical "scribes," or would you rather speak "as *one* having authority"?

The choice is up to you, and your decision will be squarely based upon your sincere willingness to practice before you preach. Otherwise your "wisdom pearls" will be synthetic ones, which may make an impressive showing for a time; but they cannot long deceive the experts, wise jewelers of the spirit. Remember it takes a little bit of grit to form a pearl, and it takes infinite patience to transform each little hard experience of daily life into a gem of perfect understanding. Yet only thus are genuine wisdom pearls created. They are the jewels of spiritual triumph, threaded on perseverance, each one the shining evidence of difficulty transformed, faith vindicated, and right principle demonstrated.

Guard them well, for they are yours to treasure and protect from soil. Regard them with reverence so great that you would never dream of exposing them to the ridicule of the thoughtless and the rough handling of the ignorant.

It takes wisdom to withhold wisdom, just as it takes understanding to give understanding. May God bless you with an understanding heart.

Where Is Christ?

CHARLES HENRY MACKINTOSH

I HAVE A FRIEND who has a habit not uncommon to many who, like himself, really know better, the habit of arguing a question as if the person with whom he argues were the author of all the evils against which he protests.

For example, when I met my friend on the street this afternoon, his mind was full of forebodings about the future of what he sneeringly called "Christian civilization." He concluded his summary of the evils of exploitation, imperialism, and expansionism by demanding of me in an angry tone: "Where is your Christ now, when we need Him? Why doesn't He do something about this mess?"

I know that this friend does not really hold me responsible for everything of which he does not approve, but he relishes arguing in this tone, and usually—well, I "kid him along," to use the vernacular. This time however I did not feel like "kidding," and so I deliberately shocked him with my answer: "Christ is where you are!"

"What do you mean by that?" he snarled, but with a gleam of anticipation in his eye. "You know I don't believe in your Christ!"

"Whether you believe in Him or not," I replied, "makes no more difference than whether you believe in Newton's third law of motion or not. The fact remains that Christ is where you are. He is where I am. He is where every living human being with the

power to love and serve is, right at this moment and at any and all moments. It is because you don't believe this and because millions of others, including many professing Christians, don't act as if they believed it that there is this 'mess' which you think Christ ought to straighten out."

My friend wasted no time defending himself. He went straight to the point: "You imply just what I thought, that your Christ, if He ever existed at all, has gone away and left us to our own resources, left us to play Christ without the spiritual equipment for the part. We aren't big enough to play Christ. I concede that I'm not, and I don't know anyone who is. Do you mean to stand there and claim that you are big enough; that Christ actually is, to use your own words, 'where you are'? If you do, I call that sort of thing either blasphemy or insanity, and I prefer the latter term."

Avoiding personal attack, I said, "It is true that Jesus has 'gone away,' to use your words, but it isn't true that He has 'left us to our own resources.' He speaks on both points in the 14th chapter of John where He says: 'He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.' And then He repeats: 'If ye shall ask anything in my name, that will I do.' He has left us to 'play Christ,' as you put it, but He hasn't left us without spiritual equipment for the part. He has sent us the Comforter that He promised, the Paraclete, the Holy Ghost, who will do through us even greater works than He did while

He was in the flesh, as we now are in the flesh, if what we ask is asked in His name."

My friend snorted. "You imply that if I want to rob a bank and not be caught, all I need do is ask for the necessary luck in His name. Yes, you do," he insisted as if I had denied it. "You said yourself that He repeated that word 'anything'!"

"I can't even imagine anyone setting out to rob a bank or to commit a murder in the name of Christ—if he really knew the name of Christ," I responded.

"What is His name, if it isn't Jesus or Christ?"

"His name is love. That was the sum of all His teachings while He was here on earth. Whoever believes in love, the kind of love that Jesus taught and personified, can ask anything in His name of love."

My friend was silent so long that I accepted the implied invitation to continue: "Just as I truly can't imagine a man robbing a bank in the name of Christ, I can't imagine anyone exploiting his fellow men in that name either. Indeed I suggest that not one of all the evils you have named as proofs of the failure of Christ or of Christian civilization could possibly have been asked or done in the name of love. On the contrary, love would wipe away any and all of those evils almost in the twinkling of an eye, if you and I and all of us were to accept the invitation and challenge of Jesus and ask in the name of love that this be done. Then whatever any and all of us did in any field of endeavor would be done in the name of love."

"I doubt it," countered my friend. "We might ask in the name of love, but we should continue to act in the name of self-interest, as we always have done."

"In which case," I suggested, "would not self-interest be the thing in which we truly believed, not love, and the action would inevitably follow the belief, not the mere form of words? This, by the way, is Newton's third law of motion, which works on mental or spiritual planes just as it works on the physical plane, producing always a reaction exactly equal to the amount and kind of energy applied.

"Remember that belief in Jesus Christ, who was love made flesh, is the primary condition underlying the bargain He made with humanity. No belief, no result; or rather no result except always and exactly in accordance with the real belief, whether it is a belief in love or in hate, in service or in selfishness."

My friend fell back on the favorite platitude of pessimists: "What you say may be all right, but it simply isn't practical. Yours is a counsel of perfection, that's all it is. It wouldn't work. Why we don't need to argue that; it hasn't worked! We have had your Christianity for nearly two thousand years, and now look at us: getting set to blow ourselves to bits with atom bombs!"

"If you had a fine clock," I told him, "capable of keeping perfect time, you could prove in precisely the same way that it doesn't 'work' simply by leaving it unwound!"

I paused, but again he did not reply, so I continued: "Just so we leave our power to love one another unused. That power, the Christ power, which Jesus willed to us at the Last Supper is latent in every one of us. That was what I had in mind when I answered your first question, 'Where is Christ now?' by telling you the simple truth: He is where you are, and any-

thing you do in His name, in the name of love, will be done with divine perfection on earth as in heaven.

"You or I or any one of us may keep the Christ in us entombed behind the stone of self-interest if we want it that way; or we can roll away the stone and release Christ into the life of our world; for remember Christ is love, one with the Father, who is love. There is no other way in which we can be one with God, the Christ way, the practice of putting love to work in our world. But there *is* that way!

"When you believe this, you will act accordingly, and you never again will ask, 'Where is Christ?' nor ever again will you dare or care to claim that Christianity doesn't work; for you will feel it working, you will see it working, and you will know of your own knowledge and 'not as the scribes' that it does work in and by and through and for—you."

Thou Art My All

May L. S. Crosman

Thou art the life within me,
  Thou art my substance true,
Thou art all love, all wisdom;
  So what have I to do
But thank Thee for Thy goodness,
  And for Thy mercy kind,
And conscious of Thy presence,
  Full satisfaction find!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 1, 1948

UNITY SUBJECT—*Overcoming through the Power of the Christ.*

INTERNATIONAL SUBJECT—*The Purpose of Jesus' Life.*—Isa. 53:4-6; Matt. 1:21; 5:17; 20:26-28; Heb. 4:15, 16.

4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

21. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

26. Not so shall it be among you: but whosoever would become great among you shall be your minister;

27. And whosoever would be first among you shall be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

15. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin.

16. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

GOLDEN TEXT—*The Son of man came to seek and to save that which was lost.*—Luke 19:10.

SILENT PRAYER—*I concentrate on what is true so that I may become conscious of eternal values.*

Suffering is an experience common to the race as well as to the entire animal creation. "The whole creation groaneth and travaileth in pain together until now." Not how to avoid suffering but how best to meet it in order to extract from it the greatest benefit is the problem that should occupy our thought. The example of Jesus in this respect is worth following regardless of what it may entail. He lived a dedicated life from the very beginning, keeping always before Him the ideal of saving what was worth saving, the true and the good, from the mass of untruth in which the race was submerged. He concentrated His mind on the power of Truth and the love of the Father, and held to these conceptions through all that He met. The result was the power of the overcomer fully developed and triumphant even in death.

In a metaphysical sense the "man of sorrows" is the body of spiritual man. God made spiritual man after His image and likeness. This man is

Christ. This Christ or true man created a body that was a perfect, ideal expression of all the beauty, symmetry, and comeliness possible to Being. This body was not formed, but was ideated. It is the universal body of substance out of which is formed flesh and blood, the physical body. In the New Testament it is symbolized in the personality of Jesus.

The universal body of the Lord has been marred by men, and men's bodies are defective in consequence. There is but one body, and we all live in its substance as we breathe the universal air. Whoever pollutes his body pollutes the bodies of all people, because there is no separation in substance. It is a unit. Not one essential particle can be taken away, nor a single one added.

We are living in the body of the cosmic man or Grand Man of the universe, as fishes live in the sea. We have power to pollute this cosmic sea substance, and it consciously suffers and is degraded in consequence of our wrongdoing. "All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." When we project our error thoughts into this universal body or substance invisible, it suffers and is thrown into unnatural shapes. It is kept pure and perfect by the true thought of the Christ.

The test of true greatness lies in what a man will undergo for the sake of principle, what he will endure rather than forgo his faith. Jesus Christ knew where His path led and tried repeatedly to arouse His disciples to an understanding of what lay ahead of Him, but the race thought of leadership and the power of temporal kingdoms blinded them to the

things that He so clearly recognized. The Christ way to greatness meant arrest, trial, repudiation, and crucifixion, and afterwards resurrection, but Jesus did not hesitate for that reason to go up to Jerusalem.

Service is a sure way into the kingdom of heaven, because through it the faculties are developed along spiritual lines. Instead of materiality as a basis, faith finds its basis in devotion to an ideal or to duty. Strength loses its aspect of physical force and becomes an attribute of character, a quality of mind and heart. Understanding outgrows personal limitations and partakes of divine wisdom.

The first essential to service in the kingdom and consequent greatness is negation of self and readiness to follow the bidding of Spirit. Jesus set the perfect example by giving up the personal self completely, even submitting to a felon's death. The price of the ransom was high, but it has freed everyone who has chosen to profit by it, and it will free countless others from bondage to the fear that the personal self is all there is, or that this self cannot be transformed. Jesus transformed it, and called His experience "the things of God." He saw God in all things. When we learn to follow Him we too shall be able to see the great possibilities of life on the high level of Truth.

QUESTIONS

1. How did Jesus fit Himself to meet suffering in the right spirit?
2. What is the "man of sorrows"?
3. What man is made after the image and likeness of God?
4. What is the universal body of the Lord?

5. Why could not the disciples see what was ahead of Jesus?
6. In what way is service invaluable to us?
7. How can we see the possibilities of life in Truth?

Lesson 6, February 8, 1948

UNITY SUBJECT—*The Satisfactions of Truth.*

INTERNATIONAL SUBJECT—"*What Think Ye of the Christ?*"—John 6:35-40; Col. 1:9-20.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.
36. But I said unto you, that ye have seen me, and yet believe not.
37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.
38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.
39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.
40. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

9. For this cause we also, since the day we heard *it,* do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding,
10. To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God;
11. Strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy;
12. Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light;

13. Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love;

14. In whom we have our redemption, the forgiveness of our sins:

15. Who is the image of the invisible God, the firstborn of all creation;

16. For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him;

17. And he is before all things, and in him all things consist.

18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19. For it was the good pleasure *of the Father* that in him should all the fulness dwell;

20. And through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say,* whether things upon the earth, or things in the heavens.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

SILENT PRAYER—*The substance of Truth satisfies my every hunger.*

When Jesus declared, "I am the bread of life," His disciples did not understand Him, and He lost many of His followers on that day. But He told them plainly that His words were of spiritual import, having no connection with material flesh and blood. Those who think only in terms of materiality labor under a handicap in learning Truth. Before they can know the Christ in themselves they must learn to speak the language of the inner life.

The Christ-quickened consciousness is the bread

of life, and it gives solid satisfaction to the mystic hungers of the soul. Faith in the immanence of the Christ Spirit and reliance on its constant motivating power remove the restlessness and frustration of the self-centered life, leaving deep satisfaction in its stead.

The renewing of the mind by the pattern of the Christ transforms life so completely that we come to know within ourselves what the will of God is, and vital meaning is given to this once vague, confusing idea. "This is the will of him that sent me," said Jesus, and described the work of transformation from human to spiritual values that had been assigned to Him. We likewise can know definitely and unmistakably what the will of God is concerning us, that is, what work we are meant to do in the divine plan for the uplifting of the race. Everyone born into the world has a contribution to make to the common life of the race. The most lasting contribution that can be made is individual character. The Christ-quickened life contributes the most enduring character, a heightened consciousness of life that is the inspiration of all who rise to an awareness of it.

Each species of animal has its consciousness, some low, some high. The sluggish alligator has little consciousness beyond that of hunger, which makes it alert to catch its prey. The birds have a much higher consciousness, which leads them to give forth the excess of their delight in song. The herd instinct, common to most animals, leads them to seek others of their kind and find satisfaction in remaining with them.

The human race shares these instincts with the

rest of the animal creation, but it does not stop there. Its consciousness includes a desire or an instinct to uplift and help others to a better way of life than they have yet known. "This is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day." Those whom God gives us are those who believe in the Christ within us, whom we by reason of their belief are able to influence and help to gain a firmer hold on the verities of the inner life.

Eternal life is within the reach of all who see the Son and believe in the truth of His indwelling. "Every one that beholdeth the Son, and believeth on him, should have eternal life." Spiritual wisdom and understanding lead to knowledge of the divine will, enabling us to know beyond possibility of mistake what is best for us and what we can do best. For eternal life is not merely a state for us to enjoy. It is an opportunity for us to "walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Through eternal life we develop our latent powers to best advantage. Eternity affords the needed scope for us to attain the perfection that is our destiny, to "be perfect, as your heavenly Father is perfect." When we reach perfection in impartiality or impersonality so that we act alike toward all regardless of their deserts, as sunshine and rain bless all, we shall still have before us the goal of perfection in all other realms of life and action.

The nature of the Christ is to make possible for us what is beyond our reach without it. Knowledge, understanding, and power all come into our nature

through the Christ nature infused into our own: power, not to do our own will but to be patient, longsuffering, and at the same time joyous; gratitude to God that we are awakened to consciousness of the wisdom and understanding that are our heritage through the Christ; love that insures full and free forgiveness of all our shortcomings; all fullness in all things, whether in the visible or the invisible. "Christ is all and in all."

QUESTIONS

1. What understanding of life must we have to know the Christ within us?
2. What is the bread of life, metaphysically speaking?
3. Is it possible for us to know what the will of God is concerning us?
4. In what respect does our consciousness differ from that of the lower animals?
5. To whom is eternal life possible?
6. What does the Christ within us enable us to do?

Lesson 7, February 15, 1948

UNITY SUBJECT—*All-Sufficiency in All Things.*

INTERNATIONAL SUBJECT—*Power through the Holy Spirit.*—John 14:25, 26; Acts 2:1-4; 4:31b; Gal. 5:22-26.

25. These things have I spoken unto you, while *yet* abiding with you.

26. But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

1. And when the day of Pentecost was now come, they were all together in one place.

2. And suddenly there came from heaven a sound as

of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

31b. And they were all filled with the Holy Spirit, and they spake the word of God with boldness.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

23. Meekness, self-control; against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25. If we live by the Spirit, by the Spirit let us also walk.

26. Let us not become vainglorious, provoking one another, envying one another.

GOLDEN TEXT—*Ye shall receive power, when the Holy Spirit is come upon you.*—Acts 1:8.

SILENT PRAYER—*I am comforted and reassured by the thought that I can do all things through the Christ.*

When Jesus assured the sorrowing disciples that the Spirit of truth would come into their hearts and comfort them, He did more than attempt to assuage their grief over the loss of His personal presence. He was showing all who might believe in Him at any time the way to overcome the discouragement that lays its cold touch on the heart because of their personal inability to cope with the problems of life. Such problems can be met and solved with a high heart, and only by this means. Where problems are not immediately removed the heart can still be kept

high through an infusion of the Christ Spirit. Jesus knew this and demonstrated the truth of it in His way of meeting trial and crucifixion.

The Holy Spirit is the great Comforter because with its help we are adequate to our crises and emergencies. As we dedicate ourselves to the work of making Truth known in our life and of recognizing and acknowledging it in others, wherever found, we invite the Holy Spirit to become active in us. As we consecrate ourselves to the task of expressing what is true, honest, and right, the Spirit takes conscious possession of us, and we know the joy of having a part in the greatest work in the world, the developing and uplifting of life that others have part in. As we apply ourselves to every work that the Christ leads us to undertake, we realize wholeness in mind and spirit. The "Comforter" has come, and we are at peace.

Now as in the days of Pentecost, when a person is filled with the Holy Spirit the first noticeable effect is an increase of his confidence and courage. Concentration of a high order is another condition that remains constant now as in the beginning. "They were all altogether in one place."

The achieving power of concentration is very great. The acquisition of the Holy Spirit or "whole" Spirit of God is the logical result when we center all our thought on God in reverent expectation of entering into communion with God or receiving an infiltration of Divine Mind.

To speak of the Spirit as if it were an external entity that enters the heart and takes possession, commanding and directing a person to act in a way

that he would not act if left to his own initiative, is to miss the meaning of the indwelling Christ. The Christ-actuated individual, it is true, acts differently from the one who is moved by the personal consciousness; but when he expresses love it is his own love, not that of an external entity. When he shows kindness, goodness, or faith, they are his own faculties quickened into readier expression than he would be capable of giving them unaided. In the best sense of the word he has simply come to himself. The words "I am alive for evermore" are true of him. He ceases to blame or criticize others and develops the power to act on principle instead of on prejudice.

Love, joy, peace, and the like are the law of life for each one of us. We may not obey the law fully, as when someone feels that it is out of order to be joyful when others around him are plunged in sorrow or despair. Nevertheless the joy of the Lord is our strength, and as we abide in this deep, inner joy we develop strength to give comfort and relieve sorrow wherever we are. We need make no effort to show joy or put on "the foolish face of praise," for when we are inwardly joyous and feel full of praise the atmosphere of joy and praise radiates from us regardless of features perfectly composed.

There is no law against kindness, goodness, faithfulness, meekness, self-control. On the contrary, these qualities form part of the law of life. By exercising them and kindred faculties we "walk by the Spirit" as well as live inwardly by it. Whoever is filled with the meekness and self-control of Spirit cannot become vain or boastful. He cannot feel envious of the gifts of another. He is centered in a different Spirit,

and such attitudes are not possible to him.

As we walk by Spirit we come to wield the power that gives us mastery of life and its problems, and we live fully and triumphantly.

QUESTIONS

1. How are life's problems met and solved?
2. How does the Holy Spirit take conscious possession of us?
3. Does the Holy Spirit inspire courage and confidence in those who express it?
4. Is concentration connected with Holy Spirit consciousness?
5. Is the Holy Spirit an external entity?
6. How do we "walk by the Spirit"?

Lesson 8, February 22, 1948

UNITY SUBJECT—*The Bond of Peace.*

INTERNATIONAL SUBJECT—*All One in Christ.*—Acts 2:37-47; Eph. 4:1-6.

37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart.

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

1. I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called,

2. With all lowliness and meekness, with longsuffering, forbearing one another in love;

3. Giving diligence to keep the unity of the Spirit in the bond of peace.

4. *There is* one body, and one Spirit, even as also ye were called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is over all, and through all, and in all.

GOLDEN TEXT—There is *one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.*—Eph. 4:4-6.

SILENT PRAYER—*As we love all people in Christ we realize world peace.*

Bonds are of many kinds. A common understanding, thinking alike, is a strong bond uniting people. Love of God is a bond that cannot be broken

or dissolved. A love of peace and desire for it is the bond that when firmly held in place by its advocates brings peace to the outer world. Many nations love peace and desire it, but others believe in aggression and practice it, with the result that peace-loving peoples fear war as much as they hope for lasting peace. In this divided state of mind they give no practical help to the peace movement.

Permanent peace must be worked for. It will not come of itself, for it is the product of various spiritual forces that must be marshaled and made to work in harmony. Peace will be welded by the wills of men dedicated to accomplishing it.

The bond of peace is forged by unity of the Spirit. The outer world speaks of a peace bond, a bond "to keep the peace," but this is an entirely different matter from the bond of peace that springs from unity of spirit. Unity is the true mission of the Christ church on earth, because to establish peace and good will among all men is the goal of all Christ-centered men. To do this members should stress points of agreement and allow differences to drop from sight. Instead of countless creeds and sects oneness of mind and heart should be the constant goal.

The Christ ideal for the race as a whole must be kept steadily in mind. A beginning was made during the last war in the co-operation between Jews, Catholics, and Protestants in matters of common interest against the common enemy of godliness. The true church of Christ is the complete union of all people in the Christ consciousness, and toward this end all men of vision will gladly work.

No one is barred from communion with the

Christ Spirit. Even those who had shouted, "Let him be crucified," were assured, upon repenting, that they would receive the gift of the Holy Spirit if they truly believed in the Christ and accepted Him. They could not be shut out from communion and fellowship with other believers once their faith had awakened to action. "All that believed were together, and had all things common." Faith is a firm bond.

How to attain to unity of Spirit on a world-wide scale is a problem that confronts the believers in Christ today as never before, since we have never before been so world conscious as now. Jesus Christ was world conscious, as proved by the commandment "Go ye into all the world, and preach the gospel to the whole creation." It is for us to obey this commandment in full, and this is a colossal undertaking, for the whole creation covers national, political, social, and global interests within its scope. We are faced with the task of converting peoples and nations who believe in war and aggression as ways to power and of turning them to faith in the Christ as the way to peace and well-being.

Love makes for co-operation. We can reach all men with our prayers. Diligence is required to keep the unity of the Spirit in the bond of peace, and we must use it to realize that we ourselves are all one. The bond of democracy unites all who believe in individual freedom. We should pray for those who have not realized what is meant by freedom of the individual or of classes and work toward a common understanding of their needs. We should study their history, languages, and traditions in order to see why they believe and act as they do. We should also try

to understand ourselves.

As the principle of love grows clear to us we drop all selfishness. We are eager to share with others our energy, industry, willingness, initiative, and thought as well as our material wealth. Such sharing makes of life a blessed experience and brings the one world of united minds and hearts into actuality. We should begin the work now, for already it is later than we think. The race is old, with a past full of countless wars and unnumbered disagreements. It is for us to create peace, for unless we do so we shall never know peace.

QUESTIONS

1. How can permanent peace be realized?
2. What part has unity of spirit in the realization of peace?
3. Will world peace be established so long as the present multitude of sects and creeds are maintained and differences stressed?
4. Does Peter's promise of the gift of the Holy Spirit to those who had demanded that Jesus be crucified furnish us a present-day incentive to forgiveness and understanding of those whose beliefs do not agree with ours?
5. What are some of the avenues through which we can reach those with whom we are not in agreement?

Lesson 9, February 29, 1948

UNITY SUBJECT—*Christ the Fulfillment of the Law.*

INTERNATIONAL SUBJECT—*The World Mission of the Church.*—Rom. 10:8-15; Eph. 3:8-12.

8. But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:

9. Because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:

10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11. For the scripture saith, Whosoever believeth on him shall not be put to shame.

12. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him:

13. For, Whosoever shall call upon the name of the Lord shall be saved.

14. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

15. And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

8. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ;

9. And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;

10. To the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God,

11. According to the eternal purpose which he purposed in Christ Jesus our Lord:

12. In whom we have boldness and access in confidence through our faith in him.

GOLDEN TEXT—*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that publisheth salvation.* —Isa. 52:7.

SILENT PRAYER—*In every Christlike impulse that I follow God is proved.*

The Christ is an ideal of life that can be realized by all men and women. It is not the attainment of Jesus of Nazareth alone, for He told His disciples: "I have given you an example, that ye also should do as I have done to you." If we could not possibly do the things that Jesus did, it would have been useless for Him to tell us to do them. To realize our possibilities in Christ even in part is to be fired with a desire to actualize them all.

The Gospel of John has much to say of "the Word" of God. We need see no difficulty in this metaphysical presentation of Truth. The text of today's lesson simplifies the matter for us: "The word is nigh thee, in thy mouth, and in thy heart." John says: "The Word was God." God dwells within us, coming into recognizable expression in our words and thoughts. The acts with which we follow up words and thoughts are another phase of the Word—the last word beyond which no further proof is needed. In the absence of action the word of the mouth is of little worth.

The "feet" of them that bring glad tidings of good things are beautiful because they are in actual motion, accomplishing a needed service. Feet not in motion can bring no tidings of any kind. News of "good things" already under way brings joy to those who are looking to us for help in their extremity. Merely to tell them, "Go in peace, be ye warmed and filled," would leave them unmoved, because words without the accompanying action are empty of the faith that moves mountains of doubt and difficulty.

"Whosoever believeth on him shall not be put to shame," because he shall be as good as his professed word. The faithful thinking and speaking of Truth leads to living faithfully in harmony with our thoughts and words, for practical faith is to be applied to everyday living.

The beauty of the world spills over into every phase of life, raising the question whether beauty is an absolute state into which we enter through exaltation of consciousness or whether we see it at every turn because we are merely in harmony with our surroundings and one with all expression that makes for abundant life. Faith awakens us to beauty; love heightens our appreciation of it; peace gives the beauty of serenity through fulfillment; law discloses the beauty of order; thought expands the limits of beauty to infinite proportions. We cannot help seeing in beauty our response to Truth absolute, although our response is finite, subject to the limits imposed by our understanding.

"Less than the least of all saints" is an exaggerated expression of humility that is not justified by the facts. "Grace . . . to preach unto the Gentiles the unsearchable riches of Christ" is the possession not of the least of all saints but of the one that is great in faith in God, a God who is "rich unto all that call upon him." Faith clears up the mystery of the creation, revealing the "manifold wisdom of God" that is "purposed in Christ Jesus our Lord." Wisdom and understanding are part of the divine law that finds its fulfillment in the Christ. Our faith in the Christ within us does away with our sense of inadequacy, leaving us filled with "boldness and

access in confidence." A living faith in the Christ leads to achievement that can be compassed in no other way.

The things of God cannot be exhausted, as human possessions can be. No matter how many calls are made upon God, they can all be met and satisfied without depleting the divine reserves. "The same *Lord* . . . is rich unto all that call upon him." Whoever calls upon the name of the Lord, or believes in spiritual substance and trusts it to become manifest in his life, is helping to prove the existence of God.

QUESTIONS

1. Can the Christ ideal be realized by all people?
2. How does the indwelling God become manifest in us?
3. Are our acts of equal importance with our thoughts and words? If not, which is first in importance, and which second?
4. Is faith intended for practical living or is it merely theoretical?
5. Is beauty an absolute condition or do we merely see it with the eye of the imagination? Why is it everywhere in evidence?

BLESSING FOR THOSE WHO ARE AWAY

The light of God surrounds you; the love of God infolds you; the power of God protects you; the presence of God watches over you; wherever you are God is!

Silent UNITY

His Spirit leads me into paths of righteousness.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo, Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

IN SEPTEMBER you completed two months of prayer for me, but since I was on my vacation at the time of expiration and overwhelmed with work when I returned, this has been my first opportunity to write to you to thank you for your wonderful and successful aid.

One request that I made to you was for a physical healing. For some time I had been bothered with terrific gas pains under both ribs that were painful and frightening. I tried to handle this to the best of my ability, but it began to "go chronic." After sufficient time had elapsed to convince me that error was not being handled efficiently, I decided that I needed help. The old trite saying "Do something or keep still!" was needed here, for I was beginning to do a lot of complaining to the family.

People around us do not like to hear us complain or to act unhappy, but at times when error has us bluffed we are apt to do quite a lot of "griping." How unnecessary is all our pain, grief, and fear when God is so near and has even estab-

lished agents here on earth to help us along the way. God wants and intends us to be healthy, happy and harmonious, but sometimes we wander off the straight and narrow road and have to be guided back to God's highway of life, where every step is lighted and joyous.

Finally I wrote to you and knew that it was in the right hands. This claim did not yield the first month, but by the end of the second month it had been successfully routed. Life in this world is not much worth living if it has to be negative, painful, and fearful; so you can imagine what a happy person I am now, as I write you this letter.—*Mrs. E. T. C., Missouri.*

He Shall Have Abundance

THANK YOU for your prayers. I wish I could tell you how much good comes from the bank drill. Each new bank brings more and more understanding and spiritual guidance, and demonstrations begin to be like natural events. The old negative thoughts and conditions are not easy to get away from, but with constant vigilance I notice the improvement.

For the last year I have taken special time out from work each morning and afternoon for quiet study or prayer. It has made a marked change in conditions. In the last few months I have changed to a new position, been able to pay off a very large indebtedness, paint and improve my apartment (which the owners did not feel they could do), as well as many other things that had not been possible before.

I am very grateful for your prayers and for the letters from Silent Unity.—*H. Q., California.*

PLEASE SEND me another prosperity bank. Please have Silent Unity pray with me for thirty days for my business. I am a salesman now selling men's made-to-measure suits. I will send an offering from my bank. You helped before, when I had a fractured leg. I was an alcoholic for thirty years and a bad one. I have not touched a drop for about three years; no desire whatever now. Thanks be to God, *Daily Word, Weekly Unity,* and UNITY. God Bless you all.—*L. D., Pennsylvania.*

He Is My Refuge

I WROTE you last week asking to be remembered in prayers that I might be able to obtain an apartment immediately.

I have not had time to hear from you yet. However since writing you I have been asked by the top official of the firm where I am employed to be his secretary, which will mean a raise in salary. Yesterday a man who had just the house for my son and me called me. It is beyond my greatest hopes, as it has two bedrooms and is well furnished, and the rental is within our means.

Thanks so much for your help. I am so happy since I have learned to live my religion daily and apply it to everything I do. It has been through my study of Unity literature that I have learned this. I am inclosing a love gift.—*E. W., California.*

ABOUT a month ago I wrote to you for prayers that

I might be healed of the recurrence of a lump in my left breast. I am most happy and grateful to say that it has again been dissolved. It has been my habit for the past two years unconsciously to favor my left side when doing any lifting or other physical work, and I am sure that this is no longer necessary. My faith has been strengthened and my understanding increased through this experience.

I have been helped countless times through your prayers and my own. Some of my worries were minor, others of greater importance. Please accept my heartfelt thanks for the constant and loving help so freely given the many times I have asked for it.—*E. M. S., California.*

Father, I Thank Thee

GOD BLESS YOU in all your work to help mankind. I cannot begin to express all my many blessings, the gifts of God. I have been blessed spiritually and financially and am prosperous in mind, soul, and body. Everyone is so good to me. God bless them all, the entire world.—*L. L., New York.*

I WROTE to you last month for prayers, as I had to move. I had received an eviction notice, and I had not been able to find a place; but thanks to God and thanks to you, I now have the nicest apartment I have ever lived in. God bless you and all others who were instrumental in helping me to get it.—*Z. S., Tennessee.*

I AM WRITING to tell you that I enjoy the "Unity Viewpoint" program at 8:15 a. m. more than I can

say in words. I feel whenever I miss it, which is not often, that I have lost something that cannot be gained in any other way. I do hope you continue to give us the strength it brings day by day. I often wish I could know the one who does such a wonderful piece of work putting the program on the air in such an able manner.—*Mrs. G. M. B., Maryland.*

I Am the Light

JUST A few words. You people sure have shown me the right way of living. I can see so many demonstrations every day. It is only you, good friends, that have opened my eyes and my mind to right thinking.—*B. K., Virginia.*

My Help Cometh from Jehovah

I AM GLAD to renew my subscription for UNITY. Surely I am starting the new year right. I have already read the article "Not to Any Man," in January issue. I have proved that many times, not only as regards my health but as regards just the happenings of my life in general.—*M. B. P., California.*

Love One Another

I WANT TO tell you how much I enjoy reading all the Unity literature, in fact I can hardly wait until the next copies come. It seems to lift me up above the things of everyday life; and I feel so happy after I have finished reading some article or poem.—*Mrs. E. B., Michigan.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am now thirteen years old, but my parents will not allow me to have dates. They do not approve of some of the friends I have made at school. Yesterday they scolded me and refused to let me play in the park because they think there are undesirable people there. Besides this I have to take my little sister with me every place I go. Sometimes I think of running away and sometimes I wish I would die.—*From a letter received by Silent Unity.*

Let us think for a few moments about the things that God has done for you. He has given you a mother, a father, a little sister, and a home where you can all live together. No matter how your loved ones may talk when you provoke them, they love you. One of the ways facts from which we know that they love you is that they are interested in the places you go and the people with whom you are friendly. If they did not love you, they would not care whether you chose your friends wisely or not. If they were not interested in you, they would let you go to the park, where they think it is not best for you to be. But they do love you, so they want you to go only to the places where you should go and with companions that they feel will be grown people of whom you can be proud when you are older.

Many girls arrive at a point in their growth when

they seem to themselves to be older than they seem to be to their parents. Do you know what to do then? Be obedient and cheerful for a while until you are old enough to seem like a big girl to your father and mother. Stay away from the places they ask you to stay away from, and do not seek the companionship of exactly the people of whom your parents disapprove. Be friendly with them but with other children too. As you show yourself to be reliable and dependable, as you take care of yourself and your things like a big girl, your parents will see that you are growing up and will give you more freedom. But until that time, you are only making yourself and everyone around you unhappy by thinking about dying and other extreme measures.

Running away is not the cure either, for there is only one right place for a girl of thirteen, and that is in her home with her very own father and mother. If they were not the very parents you need and if you were not the girl who could make them happy, the Father-God would not have made you one family. God knew best, and if you want to be really happy, set about finding all the ways in which you can make your home life happier and your parents proud of you.

Suppose your little sister does go with you when you go places. Some day you may tell your own little girls of all the fun you and your little sister had, and you will no doubt forget that there were times when you did not want to take her with you. A little sister is very precious and dear, and God was very kind in giving you a sister. There are many boys and girls who would like a sister and do not have one.

When you are old enough so that it is good for you to have dates, your parents will want you to have them. Until that time be friendly with all boys and girls of your own age, bring them to your home, go with them to the places of which your parents approve, have fun. You will be grown up for a very long time someday.

I am employed in an office devoted to public work. My chief is a wonderful man in many ways, but there is one thing that he is doing that is terrible. He keeps the fees paid to him in his office. This money belongs to the public and he is making himself liable to prosecution on a criminal charge. I do not like to be associated with a man like that, neither do I want to see him get into trouble. What shall I do?—*From a letter received by Silent Unity.*

In meeting this situation God is your present and effectual help. His spirit of wisdom and good judgment is momently with you, ever ready to counsel and guide you. As you seek its guidance in prayer, your way will be made plain and you will be protected and rightly directed in all that you do.

In a matter of this kind one should be most careful and should make certain that he is not mistaken in his judgments. It may be that your chief used the money for some purpose connected with the duties of his office.

If you know that you are right in your conclusions, a most effective way of helping the one who has erred is through the prayer that steadfastly recognizes the spirit of honesty and integrity that is inherent to him. Deep within the heart of each person

is the desire to do right. Prayer is the silent, invisible force that works mightily to quicken its expression.

Your chief has not asked for your advice and you may even feel that it is unwelcome. Yet with sufficient tact and understanding, you may be able to help him through a frank discussion of the matter. Should he seem unresponsive both to prayer and to the outer effort to convince him of the error of his course, honesty and loyalty to the institution you serve and the people it represents require your reporting the condition.

In the experience of many we have known we have found that the peace of mind, assurance, and security that result from acting in accord with one's highest ideals and principles are more valuable to the individual than the security or importance that a position may stand for. The fact that you do not wish to continue an association that may be involved with a dishonest practice reveals that consideration of your position is of secondary importance to maintaining the integrity of your heart and the value of your reputation. It is true too that when one acts courageously and according to the motivation of the Spirit of truth within him, his good is conserved in an outer way.

EMERSON SAID: *Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history He estimated the greatness of man. One man was true to what is in you and me.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Unity, 115 N Chester
Eureka—Janet Knowlton, YWCA
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hayward—Anita Williamson, 638 First St
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South [illegible]
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest G. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Redlands—Dr. H P Nicholls, 618a W Olive
Sacramento—Naomi Anderson, IOOF hall; Blanche Evans, YWCA
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, 601 Watts bldg
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Rockford—Eric Butterworth, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Berry
Gary—Margaret Cain, YMCA
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 314 W Walnut
Mattoon—Ethel Maguire, Hotel Byers

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Eehlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, 1508 W Mich
Grand Rapids—Ida Bailey, 126 Sheldon SE
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genessee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, 103½ Bridger Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Gorgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, United Scottish Organizations bldg
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary & George Dunning, 203 6th NW
Cincinnati—William & Polly Quinn, Masonic Temple; Effe Smith, Erna E Wissmann, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tabse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Lime-

stone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Eric Butterworth, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

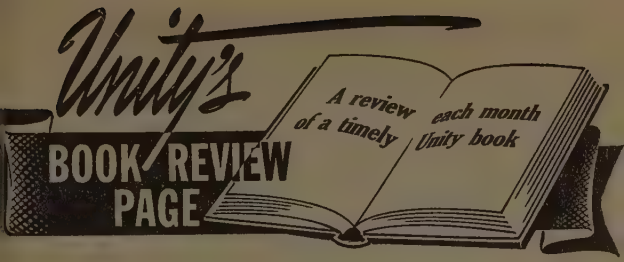
Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
London—Unity, 496 Dundas
Ottawa—Andrew Carlson, Chateau Laurier
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellesmere, Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Teach us to Pray

By Charles and Cora Fillmore

When Jesus' disciples asked Him to teach them how to pray He gave them the Lord's Prayer, not to be followed literally but as a model prayer, according to Charles and Cora Fillmore.

Mr. and Mrs. Fillmore declare that prayer is more than asking for help; it is man's steady effort to know God and to realize oneness with Him. When we understand the nature of God and His willingness to express Himself through us as our health, peace, security, harmony, wisdom, and all the other attributes of God that He shares with us, we pray to unify ourselves with Him.

Mr. and Mrs. Fillmore assert that our most effective prayers are those in which we rise above all consciousness of time and space. In this state of mind we contact the Spirit of God.

Teach Us to Pray is replete with Unity's teaching about prayer. The latter part of the book is devoted to prayer treatments for specific conditions.

(*Teach Us to Pray* is priced at $1.)

Appearing in Other Unity Magazines This Month

Things to do about Truth during Lent

"Your Truth is like the manna that fed the wanderers in the desert. It must be renewed every day. It comes in little things. The manna was like hoarfrost upon the ground. Do not try to save up Truth for use in great emergencies. Use it in little things—every little thing of every day," writes Ernest C. Wilson, minister of Christ Church, Unity, Los Angeles, California, in his *Daily Word* article "Things to Do about Truth during Lent." This article is in two parts. It begins in the February issue and is concluded in the March issue of *Daily Word.*

Two Outstanding Articles Scheduled for Weekly Unity

The February 1 issue of *Weekly Unity* contains two articles of especial interest to beginners in Truth. One is "Taking Life's Pictures," by Constance J. Foster. She writes that when a salesman sold her a camera for her husband he sold her a new perspective on life. The salesman's many sales points fitted in perfectly, as she used them to diagnose the little difficulties that she had been experiencing in her life. Her article will help readers change their thinking and get the sort of finished picture they want to produce of their life. Another article is "Divine Guidance," by Worral G. Sonastine. "When we pray for guidance," writes Mr. Sonastine, "let us assume a receptive attitude, an attitude of willingness to let God's will be done."

Wee Wisdom's *Bible Stories*

Wee Wisdom readers have an opportunity to read Bible stories written in a way that they can understand and appreciate. Bula Hahn, the author, makes the characters in the stories come to life and gives the account of their experiences in a way that not only entertains the child but gives him important Bible instruction. The Bible story for February *Wee Wisdom* is "Jesus Heals."

Auditing the Books

Henry was accepted as an insurance salesman because he was on a commission basis, and it wouldn't cost the firm anything to let him try to sell insurance. At the end of his first week however Henry had written more new insurance than the "seasoned" salesmen. By the time He had been in the firm a year he was asked to give an account of his methods. They were revolutionary, yet based on Truth. You may find the details in Anne Howard Waters's article, "Auditing the Books," in *Good Business.*

The Truth of Truth

"I had been a student of metaphysics for many years before I discovered that my conception of Truth had been largely contrived of romantic and sentimental notions," writes Lucinda Young in her *Progress* story entitled "I Romanced My Truth." She writes that she might have gone on fooling herself had it not been for a period in her life when she faced blindness. Although Mrs. Young was over sixty at the time of her difficulty, she found employment.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	standard only	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	standard only	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	standard only	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard only	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	He Passed This Way	.10
Be at Peace	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gift Imperishable, The	.10	Recipes for Living	.10
Gifts for the Christ	.10	Song of Life, The	.10
Great Helper, The		Way of Faith, The	.10
French, English	.10	Where Blessings Begin	.10
God Is Blessing You Now	.10	White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS *from* UNITY

New Booklet The Unity Lenten Program

The Unity Lenten Program, the free booklet prepared for use during Lent with the book *Teach Us to Pray,* is entirely new this year. It contains assignments in *Teach Us to Pray* and suggestions for observing Lent in a constructive way.

The contents of the booklet are:

1. Scripture references to readings concerning Jesus' final preparation for the Resurrection. The references begin with the Sermon on the Mount and continue through the account of the Resurrection.

2. Daily assignments in *Teach Us to Pray,* correlated with the Scripture readings.

3. Study hints for establishing a more intimate companionship with the Master.

4. Daily meditations for healing, supply, peace, and other blessings to be spiritually recognized.

The Unity Lenten Program can show you how to make Lent a time of great spiritual growth. If you already have a copy of *Teach Us to Pray,* be sure to send for this new booklet. It is sent free upon request. More information about Unity's way of observing Lent appears inside the back cover of this magazine.

"We Must Have Daily Word"

When a friend in California renewed her *Daily Word* subscription she wrote as follows: "You may be interested to know how some men feel about *Daily Word.* My husband, seeing the expiration notice, remarked: 'Haven't you taken care of this? We might have to eliminate some nonessentials, but this is not a nonessential—we must have *Daily Word.*'"

Unity Literature Helps Sanitarium Patients

A Unity student in a Florida sanitarium writes as follows: "Many, many thanks for the literature that Silent-70 has sent me to pass along to other patients here in the sanitarium. I am sure many others will find it as helpful as I have. One of the greatest

and most thrilling experiences I have ever had is the transformation of one of my roommates since she began accepting Truth. Whereas her mind was once closed to the idea of spiritual healing, she has now awakened to the help that Unity has been to our other roommate and to me. She is now asking for the literature you send us, and her whole mental attitude has changed. That she now has the faith to get well is really obvious to our visitors. Never have I witnessed a more wonderful evidence of God's work.

"Thank you, dear friends, for your loving prayers and your literature. Your assistance in helping us find the kingdom of God is our rich blessing."

Silent-70 is the free-literature department of Unity. This department distributes thousands of pieces of literature every month to sanitariums, State hospitals, veterans' hospitals, homes for the aged, homes for children, homes for the blind, prisons, and other institutions. If you would like to have a part in sending Truth into the life of persons in these institutions, just mention that your love offering be added to the Silent-70 fund.

Enjoyed Teach Us to Pray

While the 1947 Unity Lenten program was in progress a friend in California wrote as follows:

"I enjoy *Teach Us to Pray*

and the Unity Lenten program very much. I can hardly wait from one day to the next to read each lesson. This is the first time I have kept Lent in this manner. In previous years I gave up certain material things but never until this year have I really felt any soul satisfaction."

The Words of Jesus

In his book *Mysteries of John* Charles Fillmore writes:

"According to the Bible, the words of Jesus were more powerful than those of any other man who ever lived. He infused the divine-life idea into His words until they made direct union with the creative word of the Father.

"When man in faith makes this intimate connection between his mind and the Father's, he enters into what may be termed the 'river of life,' and he has ability to take others with him into the waters that cleanse, purify, and vitalize so perfectly that death is swallowed up in life and man lives right on without the tragedy of death. Such a man was, and is, Jesus

the Christ, and the promise is that all who incorporate in mind and body the living creative Word, as He did, will with Him escape death. . . Jesus overcame death in the body. His followers are expected to do the same."

"I Was a Stranger"

When the conviction comes that Christ lives in the heart of mankind, that His Spirit flows deep and strong in our family, in our neighbors, and in our business associates, He is no longer a stranger to us, according to Cleda Reyner in her article "I Was a Stran-

ger," which will appear in the March issue of *Unity* magazine. Mrs. Reyner recounts several familiar incidents of persons who ministered freely to those in need and were rewarded. She tells of the "Fourth Wise Man," of Saint Christopher, and of the innkeeper. "Such stories," writes Mrs. Reyner, "emphasize the truth that we may find Christ anywhere upon the road of life. . . . Christ in mankind seldom introduces Himself, but Christ in mankind is responsive to recognition. . . . Man's hopes, his aspirations, his deeper feelings, and his dreams lie hidden and unrevealed except to those who have developed the art . . . seeing the Christ."

Unity's Radio Ministry

The Unity School of Christianity, a pioneer in the field of broadcasting religious programs, has through the years steadily increased the number of its listeners. Beginning in 1922 Francis J. Gable presented Unity talks to a small radio audience com-

posed largely of owners of homemade receiving sets. Later the Unity Sunday morning service was broadcast by Charles and Myrtle Fillmore.

Today Unity has a program known as the "Unity Viewpoint," a fifteen-minute broadcast presented six days a week over more than thirty stations. In addition to the "Unity Viewpoint," sponsored by Unity headquarters, Unity center leaders in some cities present their own programs. It is estimated that the combined Unity broadcasts reach an audience of 1,300,000 regular listeners.

Recently listeners were asked to write a letter stating why they liked the "Unity Viewpoint." One friend replied as follows:

"Every day I encounter persons who need your ideas to give purpose and scope to their living. With these ideas they would not be leading a narrow, prejudiced, panicky, selfish existence, but a broad, hopeful, fearless, understanding, service-giving life that Christian men and women are intended to live. The idea of God as a man, vindictive, punitive, and partial, is vanishing under your wonderful instruction. The persons who are lifted up for the day by your words are without number and belong to all creeds."

If you have not heard a Unity radio program just write for a free radio schedule, which lists all the stations presenting the "Unity Viewpoint" and the Unity center broadcasts.

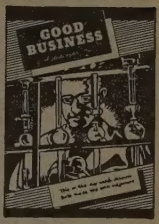
Weekly Unity *in Japan*

A Unity student now living in Japan writes as follows:

"After reading *Weekly Unity* I pass it on to a Japanese boy who is studying English and the Bible. His Bible teacher, a captain in the army, has commented on what a world of good the magazine is doing him, helping him to formulate good Christian ideals."

"The Best Investment I Know Of"

So writes the managing director of a New England store.



GOOD BUSINESS, a magazine devoted to sound ideas of success, is published especially for men and women in business and the professions. Each article or each true-experience story within its pages points out an effective method for meeting some problem relating to one's work or to one's relations with one's associates. Note the following list of practical subjects dealt with in a recent issue, a sample of the variety of topics you find in GOOD BUSINESS magazine the year round:

Formula for good salesmanship

Life must have purpose

You can have the job you want

A secret for achieving success

One business that grew through service

Difference between a boss and a leader

Hate is expensive

Why high prices?

If you are engaged in business or in a profession, why not invest wisely now for your future success by sending for GOOD BUSINESS today? A year's subscription is just $1.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

God's Storehouse of Good

God's storehouse of good is for His children. Its supply is never depleted, and His abundance can come through many channels. Therefore if one channel seems closed to you do not become fearful or alarmed. Instead turn to Him in peace and confidence, knowing that He is even now opening new channels for your good.

The amount of good you can realize in your life and affairs depends on your faith in God as the storehouse of your good. You can increase your faith, thus increasing your good, by using the Unity Prosperity Bank plan, for thousands are now using this plan and are demonstrating more blessings in their life. By using the daily prayer, you too can gain peace and confidence, thereby opening your consciousness to the good that God has in store for you.

Part of the Bank plan is blessing a coin each day and placing it in the Bank as evidence of your faith in God as the source of your good. All you need do to order a Bank is to fill out the coupon below. Silent Unity begins praying with you for your success when your request for a Bank is received.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

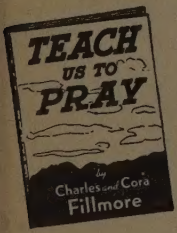
Please indicate postal zone number, if cities are so divided. D-2-48

Unity Students Look Forward to Lent

Unity students look forward to Lent. Why? Because they have found that Unity's constructive program of learning more about Jesus' way of prayer brings rich and lasting blessings into their life.

How Unity Students Observe Lent

On February 11 they will begin to read the book *Teach Us to Pray,* by Charles and Cora Fillmore. As a supplement and guide to reading and prayer they will use *The Unity Lenten Program,* a free booklet containing daily assignments, correlated Bible references on the life and teachings of Jesus, and carefully chosen healing statements.



Unity invites you to unite with the thousands who will be observing Lent the Unity way. Not only can you demonstrate new and lasting blessings but you can partake of the high spiritual consciousness that is sure to be generated by this round-the-world Lenten prayer program.

Be Ready February 11. All you need do to take part in the Unity Lenten program is to provide yourself with a copy of *Teach Us to Pray* and the booklet *The Unity Lenten Program* (entirely new this year). If you already have *Teach Us to Pray,* be sure to write for your free copy of the booklet.

Teach Us to Pray (booklet included) may be obtained at your local Unity center, or by writing direct to Unity School.

Price, $1 a copy.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Supplication

Marjorie Morgan

Pour Thy creative love
  Through me, dear Lord;
I would a channel prove
  For Thy blest word.
Teach me Thy quietness;
  Take from my soul
Striving and restlessness
  And make me whole!

Grant Thy sweet peacefulness,
  Dear Lord, to me;
I would with joyousness
  Thy servant be;
Thy faith, Thy love applied
  That all may see,
Thy Truth exemplified,
  Dear Lord, in me.